well-known slips of paper of Passau, which were supposed to make the owner invulnerable, but which actually contained no more than the sentence "Scoundrel, defend yourself!" These amulets can be purchased for precious /207/ gold, mostly from the apothecaries and the Jews, who are especially competent in such things, and are usually in a small three-cornered bag, or in a cylinder of thin silver or cardboard and the like (Figure 76, p. 208), worn on a cord around the neck or over the shoulders. /Figure 75. Caption: The Tombstone of Tamerlane and his family in Samarkand (The dark, disfigured stone in the middle is Tamerlane's tombstone.)/ Even /208/ the domestic animals, especially the horses are hung with amulets in order to protect them from bad luck and sickness. The Moslems of Turkestan, especially the Tadjiks, often show particular veneration for certain holy trees. These are, as a rule, ancient trees, standing in isolation, which are ostensibly planted by some saint and their shade is naturally very much desired by weary travelers. The travelers manifest their veneration for these holy trees by cutting off rags from their clothes and tying them to the twigs. The appearance of the trees decorated in this fashion naturally leaves something to be desired, particularly if the rags attached are as numerous as the leaves, as is often the case. This tree cult is obviously still another survival from Indo-European antiquity. It is known that Xerxes on his journey to Greece gave gifts to a tree under the shade of which he had rested, hanging on its twigs golden chains and clasps. It is likewise known how much veneration the ancient Teutons showed for their holy trees, so much so that the Christian missionaries found themselves induced to cut these trees down in order to accelerate the conversion of the Teutons. The May trees and Christmas trees still used among the Germans today probably go back in like manner to an earlier tree cult.
/Figure 76. Caption: Amulet Holders./

The Central Asian Moslems were unusually fanatical before the Russian domination, as we have already mentioned, and there was great anxiety on the part of the /209/ Russians at first as to how they would live peaceably with such fanatics. As it turned out later, however, this fanaticism was only the work of a few interested circles, those of the rais, the duvanas, the ishans and the mullahs, who held the common people in their grip. Since the power of these professional fanatics has been broken in the Russian dominions in that they are no longer supported from above, and the people are left to themselves, it has turned out that the people's fanaticism is not nearly of so much